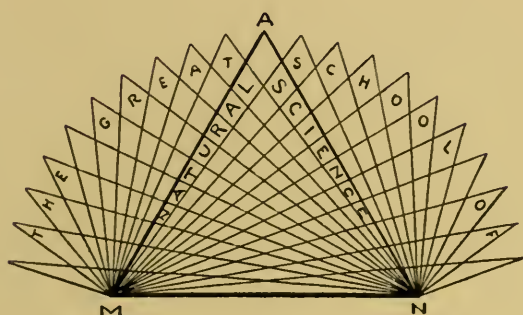


# THE GREAT WORK IN AMERICA



*The Philosophy of Individual Life*

NOVEMBER 1927

Volume III

Number 7

Addressed To The  
Progressive Intelligence  
Of The Age

## THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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# THE GREAT WORK IN AMERICA

*"Fools Deride, Philosophers Investigate"*

## PACIFISM

(Concl.)



UT you say that all the government has given you is an inheritance, and is yours of right.

Granting that it is an inheritance, it came to you solely because of your citizenship, and it came to you under and by virtue of the CONSTITUTION of the UNITED STATES. You accepted it under your Pledge of Citizenship. You know that you cannot evade or avoid the responsibilities which that inheritance fixes upon you, without violating your Pledge of Citizenship. In the very reception of the inheritance you are acknowledging the mutual pledge between you and your government, which binds you just as much and as irrevocably as it binds your government.

3. You say you are not bound to accept an inheritance. But in the case at issue you have already accepted it. You did that when you became a Citizen of this country and entered, with your government, into the mutual Compact of Citizenship. You dare not repudiate that Compact at this

late date—without at the same time repudiating your Citizenship. If you desire to repudiate your citizenship, and all the mutual obligations you and your country entered into, then you must be consistent and get out of the country, and not seek to hold the government to its mutual obligations in your behalf. If you are willing to pick up “bed and board”, family and personal possessions, and take yourself off to some other country that is open to that kind of citizen, you have a perfect right to do so but you cannot repudiate our government and all your obligations as a citizen thereof, and at the same time remain in the country and accept its protection, and all the rights you now enjoy under it. You will not deny the justice of this. Nobody, with a spark of manhood would attempt to do so. This country does not attempt to hold you as a citizen, if you are the type that repudiates your sacred and solemn obligations, as such citizen. It is your perfect right, and your country respects even *that* right, to remove from the jurisdiction of the Organic Law of the country, the CONSTITUTION, and seek citizenship in any other country on Earth. And your country, and her remaining citizens will honor you for your consistency in taking yourself off, after having, in your Soul, repudiated your contract of citizenship. If that is your honest choice, you can go your way with the assurance that you are not condemned by either your country or by your fellow citizens. They all will bid you “Godspeed”, and their good wishes will go with you—so long as you GO. Do you get the point?

You have said that your government never has done anything for you but oppress you, etc. Listen, my Friend:

1. What has guaranteed to you the right to pursue your own happiness, during all these years?

Answer: The fundamental Organic Law of the Nation—the CONSTITUTION.

2. What guarantees to you, so long as you are a citizen, the right to enjoy, to the fullest, the fruits of your own Labor? The CONSTITUTION of your country.

3. What guarantees you, as a citizen, the right to be tried by a Jury of your peers, in the event you are charged with the commission of a felony, even murder? It is the CONSTITUTION of the United States.

4. What guarantees to you, as a citizen, the right to enforce a contract in any state in the Union?

Answer: The CONSTITUTION.

What guarantees to you the right to use the Mail Service of the United States for any and all legitimate purposes?

Answer: The CONSTITUTION.

5. What gives to you the right of franchise, so long as you are a citizen?

Answer: The CONSTITUTION.

6. What guarantees to you that you shall not twice be put in jeopardy of life or limb for the same offense?

Answer: The CONSTITUTION.

If you have not availed yourself of all these benefits, it is because you have not had occasion to

invoke your *rights* under the CONSTITUTION. But you cannot say, in truth, that these benefits were not *yours* to draw upon at any time, in case of need.

Who says your country has done nothing for you, but oppress you? Think again.

And remember, it was "*The People*" who "ordained and established" the CONSTITUTION. It was "*The People*" who established the terms and conditions under which YOU became a Citizen under and by virtue of the CONSTITUTION. It was not the government, as such.

It is not intended to suggest that our government is yet perfect. But the fact that during the 140 years since our CONSTITUTION was ordained and established by the People, there have been but 18 amendments to it, would seem to indicate that the founders of our government did their work very well, all things duly considered. We are still going on and it would be difficult to foresee the time when our slowly evolving CONSTITUTION will become obsolete and have to be discarded.

Moreover, it seems to be a fairly unanimous belief among "*The People*" generally, that the benefits of Citizenship under our CONSTITUTION are increasing rather than diminishing. May they continue to increase with the slowly evolving wisdom, and moral standards of the people who constitute the units of our national vitality and strength.

We have no quality of pacifism today that



will prevent wars; and we never will have until the human race has evolved to a point where "*Universal International Arbitration*" will become a universal *Moral Principle* which *all nations will accept and abide by*.

Thus far the writer has been expressing his own personal views and conclusions. He does not ask nor expect his readers—even his Students and Friends in the Great School of Natural Science—to accept or adopt them. He gives to them the same unreserved and unqualified right of opinion that he reserves for himself. He has only been seeking to present the subject in the light of conditions that exist today. What the future may bring forth is quite another thing, but a thing which no man is entirely safe in predicting.

Now let me speak for the GREAT SCHOOL, insofar as this can be done without reservations or qualifications:

1. *The Great School of Natural Science*, as well as THE GREAT SCHOOL OF THE MASTERS back of it, believes in, and advocates PEACE, as the final goal toward which all men should strive. PEACE among the nations of earth is the "*consummation devoutly to be sought*."

2. PEACE is the end toward which it has been striving to bring humanity, and through humanity the nations of earth, throughout its life, and will continue to strive until that beneficent consummation shall be accomplished.

3. It believes that the life of a *nation* is more to be considered than the life of any individual citizen of that nation.

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4. It believes that the death of a nation, at this time and under existing conditions and circumstances, would necessarily involve the death of millions of human lives and billions of property, as well as immeasurable suffering and sorrow.

5. It believes that, at the present time, and under present conditions, any nation has the moral right to *defend its life* against any aggressive and attacking nation that seeks to destroy it by force of arms.

6. It does not believe that any nation has the moral right to declare and institute war against any other nation—*unless* the attitude and the acts of that other nation, in themselves, are *equivalent to a declaration of war*; or, *unless* such attitude and acts of the other nation involve greater loss of life and property than would war in the interests, and for the protection of its citizens.

7. It believes that every individual has the moral right to defend his life, as well as the life of his wife, mother, sister, son or daughter, or others dependent upon him for protection, against the murderous assaults of his or their enemies.

8. It believes in the principle of Universal Arbitration among the nations of the earth, just as soon as the nations themselves can be relied upon to respect that same principle and abide by it. To this end it has ever and always labored, and ever will, until that end is accomplished.

9. It believes that any nation, whose life is in jeopardy from a warring nation, has the moral right to call upon its citizens (who are mutually bound to each other and to the nation, by their



pledge of citizenship) to risk their lives in its behalf and in behalf of each other, under that pledge, when called upon. This applies only to those citizens who are within the limits of age and availability (provided by the Constitution and Federal Laws of the nation) for military service in time of war.

10. It recognizes the perfect right of any citizen of any nation (where there is no law to prevent) to renounce his citizenship and withdraw from his country, at will.

11. It believes that it is the moral duty of every nation to exempt from military service any former citizen who has renounced his allegiance to his government, removed therefrom and acquired citizenship in another Nation.

12. It is convinced that universal PEACE among the nations of earth will come just as soon as the nations themselves are fitted to assume the obligations and responsibilities of such an exalted relation. And it believes that the time when that will be an accomplished fact, is rapidly approaching.

13. It believes that *through education alone* will the nations evolve to a point where and when, by and through *International Treaty*, they will voluntarily enter into a mutual Compact, under which they will all disarm, and enter into the UNIVERSAL BROTHERHOOD OF NATIONS, wherein UNIVERSAL PEACE ON EARTH AND GOOD WILL TO MAN will thereafter prevail.

Your Elder Brother,  
J. E. RICHARDSON, TK.

*From the Valley of the Pines*

MY POINTS OF VIEW

JOSEPH A. SADONY

(Con't.)



AND then, before my friend has had a chance to reply, I approach from another angle.

You learn to run a car. You step on the accelerator, steer, and have brakes that obey the slightest touch. Still you know nothing of the parts, where made, or who made them. You do reason logically that mechanics and craftsmen built each part absolutely like the model created by the mind of men through acquired experience. Now then let us analyze the man who built the car.

He wills to walk. Every muscle obeys him. Yes, even more. He obeys the body's functions more faithfully, for they tell him when to eat, sleep, cough and sneeze, when he is not even aware of it.

Who then built that body? Must "he" not have been as great comparatively as the man above the car? So why not study these subjects thoroughly before we deny that which we know nothing about,—and do study that which we do think we know?

If Nature's law is so concise as for man to be unable to annihilate an atom, how much less to destroy the soul of man who is able to question his own immortality.

What then does he reflect, or how able to react, if there be not some mountain already built to return an echo for his voice? If we are travelling toward perfection, someone must be at that goal aeons ago. And if true, who paved the way first?

Who taught us to walk, if not one who knew how? Water at its death is changed into steam, by name only, for its strength was but released. As at death with ourselves. . . .

Do we not all pray to live again? Do we not fear annihilation (through the instinct of self-preservation)? Does not the heart of an embryo beat for the purpose of creating that which has not yet been, but to be? Do we not hope for that immortality which we do not know objectively, but build upon?—for our want precedes that realization of it. Or from whence comes the want, if not an unborn law as yet and its fulfillment?

What makes man fear death? Is it but the reflection of imagination, the reaction of disease, or the loss of our individuality selfishly expressed? Is it the ignorant doubt, the unexplainable given us to preserve ourselves instinctively? Or is it

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the south pole of our make-up, superstition clothed in annihilation to be separated from those whom we have discovered to be our protection, and the primitive instinct of helplessness in evidence? For every man has some form of fear as long as he possesses the body of corruptibility. But what borrows this body for the span of man's life? What holds it together? Is it not for a greater purpose than those particles held together can conceive or interpret? Does not hope and faith enter into the scheme of things as a foreword to that continuity of life?

You say our friends do not return. An apple ripens and falls, dies, and returns into the tree by absorption. Therefore is its body dead? Its seeds grow into trees. Is the coming fruit evidence of immortality? Destroy all the apples in existence. Have you destroyed that power which held them all together?

You dare doubt just because you depend only upon your vision, and your poor concept of truth.

. . .

(to be continued)

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“ACCORDING TO HIS KNOWLEDGE”



Each man held responsible to Nature. Be he African negro or college professor, he is accountable for his actions—insofar as he has developed, and acquired Knowledge.

One man may have a very dim conception of a Principle of Nature; yet is he held responsible to the limit of this conception. Another man may see the same Principle from added angles and details; he is accountable to the extent of his added Knowledge. A third man may have reached a place in development where he sees the same Principle in a big, broad, unlimited application; he, then, is held much more accountable and responsible because of this greater Knowledge.

The *degree* of Knowledge determines the Responsibility.

Take the average African Negro, for instance. He has a very limited knowledge of Nature's Principles. Because of this, his responsibility is very limited. We do not hold him responsible to the same degree and extent as we do the educated man. Neither does Nature.

It has been said that it must be blissful to be ignorant as the negro, and be allowed to live on, enjoying life, without paying the price for knowledge. "Why not remain ignorant, if Knowledge must be paid for with added responsibility? Why become wise, and have to pay the price?"

But let me ask: Who among us wishes to be like the African negro—limited, uneducated, un-

progressive, unable to enjoy the finer things of life? I do not. Why?

Because, the greater the Knowledge, the greater is man's ability to enjoy the beauties of life. Added Knowledge brings greater pleasure, keener enjoyment and a deeper appreciation of the better things. The college professor is able to derive far greater pleasure and keener enjoyment in life than is the ignorant African negro. His life is far less monotonous than is the negro's life, because of his interest in and knowledge of diversified things.

Even though ignorance may appear enticing, there is yet another reason, beyond that of mere enjoyment, which should, and does, impel the individual to increase his store of Knowledge—and therefore his Responsibility. That is, Nature's Law of Evolution and Unfoldment which is inherent in every man and impels him to unfold and develop.

Whatever the status of his knowledge, it is this Law which binds him to progress—to go forward; and urges against stagnation and a static condition within himself. And it is this Law which makes of man a progressive, active, intelligent being, acquiring Knowledge through Experience.

No, even though it may be intriguing and enticing to remain static with a given amount of knowledge, yet it is against Nature's Law. For, whatever one's status of Knowledge, he is not justified in standing still and revelling in his limitations. That is not the Law; and violation of the



Law carries with it the same old retribution which always is meted out.

We are told that the Great Father of the Planet, as well as the other Great Masters, is still striving and endeavoring to increase their knowledge of Nature's principles. As far as is known, this is still the occupation of all those souls who have passed far beyond this plane of life. Therefore, the process of acquiring knowledge—and added responsibility—is an endless work which will cease only—who can tell when or where? With this prospect before us, how infantile it seems to hear an individual say: "Why acquire Knowledge? Why not be carefree, and without responsibility?"

The principles of Nature are fixed and set. The goal is laid out. It remains for us to increase our knowledge of these Principles and thus strive to reach the goal. We must do this sooner or later; and the wise man is he who starts on his journey here and now, and so discharges his responsibility—based on his added Knowledge—as to earn Nature's good will.

Nature holds us responsible "according to our Knowledge"; and, in turn, she binds us to increase our knowledge of her given laws and principles, that we may become "yet more responsible."

Limited knowledge does not justify a static condition, or a resting on one's laurels. It is merely a basis on which to grow and expand, step by step, to Unlimited Knowledge—and Unlimited Responsibility.

NONETA RICHARDSON.

THE RIDDLE OF THE SOUL

(Con't.)

GEO. PAUL BAUER



EVERYTHING, from the atom to the mightiest planet or sun has a nucleus, a core, a center about which it is formed and about which it revolves, gyrates or vibrates. The atom has its positive nucleus, the proton, around which revolve its negative electrons. The forms of the proton, the electron, the atom, and the molecule which they compose are identical. The planets are but myriad combinations of these.

The Soul, like the proton of an atom, is the center, the nucleus of Man. Is there any logical scientific reason to believe that the Laws of Nature do not apply to man with equal certainty? Exists there any logical cause which would induce us to conclude that the Soul has a different shape than its spiritual, or its physical body, both of which are molded about it?

Why should the Soul have a different shape than its bodies through which it manifests itself? Where would be the reason for such a discrepancy in Nature? And why, as some scientists and thinkers have assumed, should the Soul occupy some particular part or portion of its physical body? Why should it not permeate every part of it?

Would not that be more logical and scientific? Is not that what we sense when we say "My body feels sore all over" whose body do we mean? How

does the Soul KNOW that its body feels sore "all over"? through the brain by means of the sensory nerves?

Supposing the Soul were sitting at the switch-board of the brain where all the sensory, or afferent nerves contact, and to which point they convey the myriad impressions and sensations from all the parts of the body. Where then would be that intimate touch—that positive knowledge of conditions which the Soul undoubtedly has.

A commanding general on a modern battle field sits in his office, to which place are relayed communications and intelligence from all over the area of battle by means of telephone, telegraph, messenger, etc. All this information he assumes to be true, all the knowledge received by him is due to some one's else observations and personal experience, which he has to take for granted, and upon which he must place his trust in order to make his plans and calculate his next move.

But all this information he has received is second-hand information. He cannot say: "I know that is so" or "such is the condition here or there" or "I have seen this or that circumstance." Why is this? Obviously because he has not been in every place all over the battle field IN PERSON, he has not seen or otherwise sensed any of the prevailing conditions personally. Therefore he does not KNOW that any of the information he has received is based on fact. He only assumes to know, thus relying on someone else's actual knowledge and personal experience.

In order to gain POSITIVE Knowledge per-

sonal experience is absolutely necessary; personal demonstration is essential.

Therefore, if the Soul were inhabiting the brain only, and would depend for its knowledge solely upon the intelligence conveyed to it by and through the sensory nerves, it would be in the position of the hypothetical commanding general who has to depend upon second-hand information. It could never say: "I KNOW."

From all these facts we are forced to the conclusion that:

- (1) The Soul is a body shaped similarly to the physical body but no doubt of an ideal symmetry, and exceeding even the spiritual body in fineness of particle and rate of vibration, probably as much or more so than the spiritual body exceeds the physical.
- (2) The Soul body permeates both the physical and the spiritual bodies throughout, contacting with each atom, cell and particle thereof.
- (3) The Soul is invisible and intangible to the physical senses and to the spiritual sensory organism for the reason that its vibration is infinitely higher, and its composing substance finer than either.
- (4) That the Soul is immortal and indestructible because it is, not composed of destructible matter.
- (5) That, since it is the Soul itself which acquires knowledge and Wisdom through the media of its two bodies on the physical and the spiritual planes, then knowledge and wisdom are possessions of the Soul and therefore also in-

destructible and continuous with the Soul on all the planes of life.

- (6) And that the sum of all these facts is the paramount fact—scientifically proven because based upon and concordant with known Laws of Nature—that Man, the Ego or Soul is truly immortal, that death is but a necessary change in the evolutionary plan of Nature, and that the Soul after physical death lives upon a higher plane of activity, corresponding with its intellectual, moral, spiritual and physical refinement and unfoldment.

And there cannot be the least scientific reason for doubting that under the new conditions and environment the Soul clothes itself in a new material body of the proper vibration and refinement of particle in order to adapt itself to the new life and gather additional knowledge to further its evolution, development and unfoldment on the road to Self-Completion.

Why? Because since the Soul lives on after physical death it must have a destiny, that is logical. There is a purpose for each and every act and process of Nature. The paramount fact which confronts the scientist everywhere in Nature is the perpetual change, evolution, and progressive tendency in all the kingdoms of Nature.

There appears to be continual, endless birth, life, death and re-birth everywhere. Species disappear, and new improved kinds appear to fit into the changes of climate, environment and conditions in endless procession. There is no cessa-

tion, no rest, no permanency anywhere, so far as known to human intelligence.

Is there any scientific reason to believe that Nature acts different on other planes of life? Would Nature be consistent if her Laws did not apply everywhere in creation? There is no supernatural condition anywhere in the universe. There cannot be such a condition, because Nature is everywhere, and everything is in Nature. There is nothing over nor under Nature excepting the Great Universal Creative Intelligence—God, which manifests itself through Nature.

Therefore we are forced to conclude that, on whatever plane of life the Soul exists after the death of its physical body, it is subject to the Laws of Nature. This being the case then the Soul is impelled by the Law of evolution to continue its self-development and unfoldment so as to continue its advance to ever higher and ever more refined conditions and planes of life, toward the sublime pinnacle of perfection.

That is the divine plan of Nature, and of the Great controlling Intelligence back of Nature. It is there for us to read in the book of Nature if we are willing to read in it with a mind free from prejudice and bias.

Can we conceive of anything more beautiful, more sublime? Does not this answer all our inner questions as to the Why of existence? Is not this vista of destiny the fulfillment of those indefinable, intense, half-unconscious, and generally wholly misunderstood longings and desires of our innermost self?



We may be sure that it is this dim realization of The Soul of that which lies beyond which impels men to do great and noble things, and thus harmonize themselves with the constructive principle of their being knowing somehow that thereby they elevate their soul-status and thus prepare themselves for the still greater and immeasurably more sublime tasks in the finer life beyond, with its infinite possibilities of unfoldment, refinement and perfection.



### MANNERS



DON'T you think we ought to be  
Very courteous to a tree?  
As we beneath its branches rest,  
We ought to give it of our best.  
Stifle every wordly care  
And with thanksgiving breathe a prayer.

We should be most polite, indeed,  
And never call a wild-flower "weed."  
Of course, they have to fight to live,  
But so do we—they why not give  
Them fairness, sweetness, courtesy—  
They are so sweet and fair to see.

Patsey Ellis.

## Thanksgiving Greetings.



I want to thank every friend that I know,  
For the pleasures I've had in this world.  
I want to thank Him who has ordered it so,  
For the spaces through which we are  
whicled.

I want to thank you—whoever you may be—  
Of the sex that is gentle and sweet—  
For each charm of rare beauty permitted to me,  
When we've met—or when we've passed---on the  
street.

I want to thank those who are stalwart and brave---  
And all who have labored, though weak---  
To accomplish the things which humanity crave,  
And by many devices they seek.

I want to enjoy the great Thanksgiving day---  
As a festival known to belong  
To all who are frank in their work and their play,  
In their feast and their thought and their song!

B. G. B.

THE BUSINESS WORLD

(Influential Factors)

CAPT. W. D. BUNKER



HE daily lives of men and women consist of activities which become a part of the intricate fabric of Business; and our lives are woven and interwoven so effectively that we would find it difficult to trace the thread of any individual who is not, to some extent, influenced, dominated or controlled by the ever-growing power and resourcefulness of Big Business. Some of the brightest intellects and brainiest men are busy directing the policies for the greater success of some of our gigantic business concerns; and it would appear to be one of the main objectives to centralize Control, which is being done by effective competition or by some form of amalgamation. When these fail, other methods are used until, either by elimination or substitution, Centralized Control of the material things necessary to maintain the present standard of living, is placed under the guidance of an ever-increasing number of Directors or Dictators.

At the back of, and behind Big Business, is FINANCE. Our National policies, as well as International activities, are guided by the power, influence and dictation of Finance, and the men at the head of it.

The scientific research which is being carried on, both publicly and secretly, is already revealing to use some "wonders of the age"; and if we can believe only half of what we are told, the Research

Scientist, Chemist, Engineer, Biologist and Inventor, find they are only upon the outskirts, as it were, of hidden mysteries behind the veil of Nature. If we will review the advance which has been made by these during the past century, and grasp the great strides of progress and development along material lines, we will find, with it all, the necessity of Bankers and Business Men is self-apparent, because of the economic system of the day and age.

The Research Scientists and Chemists have not thrown down the gauntlet to invite controversy with the Bankers or Business Men. They have presented facts—for the benefit of the Banker and Business Men to make use of.

Nevertheless, having pioneered into the unknown fields they present their findings to those who are most interested in making practical, purposeful use of their discoveries. To do this, they must turn to those who are in a position to produce and distribute in general and practical form, the results of the new discovery. Regardless of how lofty-minded the scientist or discoverer may be, and regardless of his constructive motives and intentions, the control passes out of his possession into the hands of the Banker and Business Man—for he is not equipped to handle it.

The centralized control of Finance and Business places the rightful responsibility upon the shoulders of a few men. Should ever these few men—Dictators and Directors—become impregnated with Selfishness and the Destructive Principle, the multimillions of humanity would be in a

pitiable plight and become, as it were, pawns and slaves. It would be possible to almost annihilate the white man from the earth should the entire controlling powers and interests of Business fail to realize their enormous responsibilities, the burden placed upon them, and the Constructive Influence it is theirs to exert over humanity at large.

So long as the powerful controlling interests realize their Individual Responsibility, and at the same time maintain at least some altruistic motive and intentions, the mass of humanity can enjoy and be benefited by the discoveries of Science and the efforts of Business Dictators and Directors—all of which have been used for the benefit and uplift of humanity.

Therefore, let us have Faith and Confidence in our Business Men, and encourage them in their constructive efforts to steer the Ship of Progress in Business, along the constructive lines where it may exert only a good influence upon all the nations of earth.



## ANGER



THE effects of Anger on the physical body strongly resemble those of fever. Anger accelerates the circulation, overheats the blood, floods the brain abnormally with blood, delays digestion, impairs elimination, destroys living cells and tissues and intensifies nervous activity. As Anger causes serious illness, and often death, it resembles Fever which causes intense physical suffering and oftentimes death.

In one of the recent important publications dealing with the subject of diet and health, we find this statement: "All are familiar with the physical evils resulting from a fit of Anger. It interferes with digestion and elimination, so that the body becomes filled with poisonous matter. It frequently requires hours, and even days, to recover normal conditions after having filled our bodies with the auto-intoxication resulting from a rage. The effects of such a sudden emotion of Anger even may cause instant death, by arresting the action of the heart. Dr. Balfour cites a number of well authenticated cases of this kind in his book '*Diseases Of The Heart*'."

One of our well known psychologists says:

"We have well authenticated cases of the following nature: A mother has been dominated a few moments by an intense passion of anger, and the child at her breast has died within an hour's time, so poisoned became the mother's milk by virtue of the poisonous secretions of the system while under the domination of this fit of anger.



In other cases it has caused severe illness and convulsions \* \* \* .

"Anger changes the chemical properties of the saliva to a poison dangerous to life.\*\*

"Anger in a mother may poison a nursing child. Rarey, the horse tamer, said that an angry word would sometimes raise the pulse of a horse ten beats in a minute. If this is true of a beast, what can we say of its power upon human beings, especially on a child? Strong mental emotion often causes vomiting. Extreme Anger may produce jaundice. A violent paroxysm of Rage has caused apoplexy and death. \* \* \*

"If a person is dominated for a moment by a passion of Anger, there is set up in the physical organism what we might justly term a bodily thunder-storm, which has the effect of souring, or rather of corroding, the normal, healthy and life-giving secretions of the body, so that instead of performing their normal functions, they become poisonous and destructive. And if this goes on, to any extent, by virtue of their cumulative influences they give rise to a particular form of disease which, in turn, becomes chronic."

These are further emphasized by the interesting form of disease known as "*polonica plica*"—which manifests itself in the most intense and remarkable matting of the hair of the head. Many authenticated instances of this have occurred, wherein the hair of an individual, under the peculiarly destructive effects of Anger has, within a few minutes, curled and twisted itself into such an intensely matted mass that never again could the

hair be untangled. The only relief, in such cases, is to shave the head closely, and ever after to keep it so. These illustrations prove that Anger actually burns the roots of the hair until it twists the growth into deformity from which it can never be relieved.

Anger affects not only the one who harbors it, but likewise those who are forced to associate with him. Have you ever been in the presence of one who was consumed by an uncontrolled rage? If so, you will recall that your own pulse quickened, your face flushed, your head became hot and your brain suffused with blood—thus showing an unusual excitation of blood circulation. This unusual condition inevitably had its effect upon your general physical condition, as a direct result of the influence of an angry person in your vicinity. While the lesser degrees of Anger in an individual do not produce so marked or active an influence on associates, nevertheless, they produce a definite result and effect on their physical health. This is an established fact of psychology and physiology.

Between a mother and her children this reflected effect is even more marked because of the sympathetic relation existing between them. When a mother goes off into a rage, or in other ways manifests her temper, she directly disturbs the physical and mental harmony of the members of her family and thereby assumes responsibility for their impaired health. She is responsible for the normal, harmonious conditions of her home and its inhabitants; and when she endangers this

harmonious and normal condition by consuming her own soul with Anger, she sins against herself and her family. She will be called upon to pay the penalty. She does her children a gross injustice by giving them an evil example of self-indulgence and selfish disregard of the comfort and health of others.

Anger has many ways of manifesting itself. In some individuals it takes the form of impatience and irritability. In others it is shown by ill-temper. Still others burn themselves out in resentment and revenge. A number become consumed by rage and hatred. Some are of quick, flashy temper, which is fiery for a short time, and as quickly disappears. Others are slow to anger, but when their temper is once aroused it takes a quiet, fierce and irresistible course. The latter is the more vicious variety, although each and every form is highly destructive, as well as morally wrong.

There are many mothers of irritable tempers who go about with the proverbial chip on their shoulders. Their fuse of ill-temper is always ready to be lighted, by the slightest spark of disturbance. The most insignificant word or act on the part of children, which does not meet entire approval, calls forth a sharp retort, or a harsh word which cuts and stings. The merest unusual move on the part of a child arouses their impatience with him, and he is made to feel that he has committed a gross misdemeanor. The many inconsequential problems and incidents of the home

life and the life of the children keeps their souls bubbling forth in manifestations of the burning inward fire. They are ready to find fault with the most insignificant things, and to pick a fuss over mean and petty details not worthy of an instant's consideration. They are ill-tempered; and their ill-temper makes itself known in their mean and poisonous irritability and impatience.

The child of such a mother never feels safe in approaching her, for fear of being met with disapproval, an unkind, stinging word, or a reproof. He soon learns that his mother is unreliable of temper, and that therefore it is better for him to be wary when he goes to her with his little problems, his questions, or his desires for companionship. Gradually he loses confidence in her kindness and sympathy, and decides to keep things to himself, or go to some *other* mother upon whom he knows he can rely. The mother loses his confidence and trust, and then wonders *why*.

(CONT.)

NONETA RICHARDSON



THOUGHTS CAUGHT AT RANDOM



WHEN considering the things that I do, or the thoughts I think, it behooves me to bear well and clearly in mind, that all human efforts are efforts of the Soul. Therefore, an act or thought will have value or significance in two ways. The outside or external effects are those most in evidence to the physical senses. But the effect or "kick-back" on the Soul are just as evident whether I am consistently aware of it or not. Should my Soul use the lower life elements of my nature in works of destruction the outward manifestations or appearances are plain to myself and to others as well. But when the powers of my Soul are so misused or misdirected, the resultant effects on myself, to my Soul, are just as harmful, as the outward effects. And the effect of such misuse of power is felt, not alone in my Soul, but down through the lower life elements in all their manifestations, because they are co-ordinated with the Soul element of my nature.

In differentiating between the uses of the powers, capacities and faculties of the life elements in man there have arisen conceptions of the Self, which are apt to be misleading. And to clear the mind of these misconceptions, the Soul, or Self must be considered as an Individual or Unit. Soul or Self may present many aspects. As the whole of consciousness may not at any given time or in any given manifestation be entirely expressed, yet it is consciousness, and has the quality of consci-

ousness irrespective of the quantity, so the Soul may not be completely expressed.

But when I act it must be remembered that I act as an Individual, or Unit. And it must not be considered that only a certain element of my nature acts, even though the manifestation takes on the outer appearance of that element of my nature only. If I act like a beast, I may be presenting the animal life element of my nature most pronouncedly, but I, myself am acting, and I am a living Soul.

It is a vain endeavor at "alibiing" to say that my "lower self" does this or that, and that my "Higher Self" is always right and pure and incapable of wrong doing. The *Self* acts,—and it acts as an Entity or Being. And there is no use to attempt to side-step the issue.

Man by virtue of being endowed with the Soul Life Element has been given free will. But alongside with that has he received Personal Responsibility and Moral Accountability. The one, by nature's decrees cannot be accepted without the other. And so, it is the *Soul* that is held accountable in its debt to Nature, in all its acts, for all acts of man are performed by the *Soul*, even though the agencies of any of the life elements of the nature of man, are used by it.

H. T.





LETTERS FROM A SAGE

Sigmund Lowe



DEAR FRIEND:

So you too have felt the sting and lash of that common educator of all mankind. Death like a thief in the night has entered your portal and departing with your most precious jewel has left you dazed.

The very light of your home has gone. There is a great emptiness in your heart—a hollow despair. You feel as tho you were groping in the darkness seeking for the touch of that soft hand, the presence of whose owner meant peace. A heart rending tho unspoken cry has gone forth from your soul and spent itself against the unresponding firmament.

Ah, dear Friend, from the bottom of my heart I sympathize with you and I hardly know what to answer in response to your touching letter. There are experiences in the history of man's journey through physical life, whose temporary bitterness all the imbibed philosophy of the universe seems unable to allay. And it is oftentimes so easy for the tactless tho well-meaning friend to accentuate the grief and misery of the sufferer by a smug attitude of fatherly solicitude.

The truly wise friend is he who knows when to keep silent. For there are occasions when his clumsy utterances would simply act as a jagged barrier to the smooth flowing river of his pure sympathy—when his words would irritate and tear open anew the slow healing wound—while

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an understanding silence based upon the common experiences of mankind would act as an unguent to soothe and heal.

Attuned as you are to those finer vibrations of a larger life, full well do you know that fundamentally the great heart of mankind is one. And Death is that one common denominator above all others, whose presence and seeming mystery breaks down the petty barriers of individualized personalities, and opens the gate of the soul to the full sweep of God's ineffable love.

God's ineffable love! Flowing through all manifestations — Rhythmic — Ceaseless. The in-breathing and outbreathing of supreme intelligence.

Ah, my Friend, how can we doubt! Even tho there were no possibility of scientific demonstration of a future life, even tho the universal spiritual experiences of thousands upon thousands of human beings throughout the history of the world were put to nought, how can we doubt, I say, when we feel within ourselves the mighty pulsing of the source of our being!

What an indictment of our puny intellects that would even for a moment allow us to question the supreme justice of that stupendous Intelligence who guides the destiny of the minutest atom to the mightiest of suns sailing majestically through space a million light years away.

No, dear Friend, I know that you do not doubt, but a great sadness fills my heart when I look out into the world and see the multitudes tearing at each others vitals, scheming and plot-

ting, fighting like wild beasts over their prey, fearing in their insatiate greed lest they miss some satisfaction of the senses before they die and pass into nothingness.

Oh, if man would only learn to think deeply! If only he might learn the secret of turning his attention inward upon himself—to analyze his emotions, to distinguish between himself, the real fundamental basis of his composite nature, and all the various departments thereof over which he has or should have control, how simple the problem would become in time.

For in his attempt at self-analysis, he would soon learn as every really great thinker in the history of the world has learned that he has within him the potentialities of immortality. Nay, more, the time would come when absolute realization of his inherent immortality would sweep over and through him. He would simply know. And with this intuitive conviction of his own spiritual nature would come a degree of peace and a sense of solidity and permanence that nothing could ever shake. It would seem almost as tho he had awakened from a dream, a semi-conscious state in which memory was almost if not completely in abeyance. And there would also be a sense of shame to think that even for a moment he had allowed himself to forget his own divine inheritance, for with his new and enhanced realization would come also the feeling that he always was and he always knew. He had simply become lost in the physical, mental and moral labyrinths created by his own ungoverned desire nature.

Ah, yes, my Friend, the man who really wants to know, will sooner or later find himself standing face to face with his creator. And the most profound miracle of the ages will have been consummated, for in looking at his maker he will see his own reflection as in a mirror.

I am taking up my pen again after a few days of delay. I awakened this morning from a sound slumber and in that peculiar transition state from deep sleep, into that of full waking consciousness, when one seems to feel as tho he were functioning in two worlds, a most remarkable phenomena occurred.

A vision appeared, a vision of extreme loveliness. A flowing grace and a freedom of movement that man's cumbersome physical body can never fully imitate. She fixed my attention with her expressive light brown eyes that you so well know. I recognized the slight wave in her rich chestnut auburn hair. There was a youthfulness and bouyancy in marked contrast to her condition before passing on.

Her voice came through to me clear and distinct, and she said, "Oh, tell him not to grieve. Tell him not to grieve. For even tho my physical body is scattered to the four winds, yet I still am. Tell him that I love him. I love him more than ever. For freed as I am from the limiting confines of my disease wracked physical organism, I now see and know with the clarified vision of my spiritual nature. For I have sown tares and I have reaped tares. And I have sown good grain and I am going to reap my good grain.

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“God is just, for there is another world. And yet nothing can keep us apart in reality. For our thoughts are attuned one to the other. And I suffer only as you suffer. And I am glad as you are glad. And know that I am with you, for I can come to you and even tho your spiritual senses are still dormant during your waking hours, yet during sleep and during your dream life, you do see and can converse with me. For then are your spiritual senses awake for your attention is withdrawn from your physical surroundings and fully centered upon your spiritual environment.

“And, oh my love, know that life here is beautiful. It far exceeds my wildest dreams. For I come and go with the swiftness of thought. My only regret is that you cannot be here with me to share in the beauty and glory of this freer realm. And yet in no way must I draw you, for until man has fully conquered himself in his physical life and developed a perfect serenity and tranquility he cannot completely enjoy the beneficences of this larger world.

“So be happy my love and feel that earth life is a privilege and desire cheerfully to live out to the fullest iota every experience of your mortal destiny. For only by so doing will we then both be free when finally you do enter here, to pass onwards and upwards into more glorious realms of life and light.

Sincerely,

G. G.

THE QUESTION BOX



QUESTION:

Is it possible for an individual in the physical body to reach that stage of Self-Control where, in physical pain and sickness, he can (by act of his will) banish the pain and sickness from his system, immediately upon its inception?

ANSWER: It is possible for one who understands the process and has developed the necessary power, to eliminate from his physical body all sensation of pain. It is possible for one who has acquired sufficient knowledge and gained sufficient power to apply that knowledge, to prevent disease from entering his system, and thus remain entirely healthy and strong and useful, long after the average individual succumbs to disease. Suppose, however, such an individual should allow himself to become diseased, the question is whether, by an act of his Will, he could entirely eliminate, "banish" from his system, all disease *instantly*? I do not think so. All disease involves a considerable amount of diseased, dying, or dead cells that have already accumulated in the system. While he might, by the exercise of his knowledge and Will-Power, stop the disease, I do not see how he could possibly get rid of the alreaday accumulated diseased and dead cells, other than through the regular channels of elimination—that is, through the kidneys, the liver, the intestines, and all other eliminative organs of the body. This would require TIME for these eliminative organs



to entirely clear and cleanse the body of the unhealthy accumulation. So that, in this respect, we must not ignore the element of Time entirely.

QUESTION: What causes one individual to heal others apparently without effort, while another who greatly desires to heal, has no success?

ANSWER: Certain individuals generate a quality of magnetism that possesses strong therapeutic qualities, and he is able to give off this healing magnetism to those who need it. It often occurs that the mere presence of such a person in the sick room will be like a strong vital tonic to the patient whose body can absorb it. In this case the healer need not make any mental effort whatever. The magnetism of his body is radiating in such volume as to amount to a "*magnetic bath*" to the patient.

Another healer may not be able to give off his magnetism so freely; and it may also be that his magnetism is not exactly the same quality as that of the other. Its therapeutic value and virtues may not be so strong. Hence the difference.

QUESTION: Why do we not say "Individual Responsibility" instead of Personal Responsibility?

ANSWER: Only because throughout all English literature the term "Personal Responsibility" is employed, and it means exactly the same thing we should mean if we used the term "Individual Responsibility."

The latter expression is entirely correct, and perhaps a bit more exact; but the School has adopted the policy and practice of using English

terminology without change, just so far as that can be done without confusion.

QUESTION: Why is it that numerous and various "healers" seemingly cure other people, but do not eradicate the disease from their own systems?

ANSWER: This is a splendid question, and it comes very close home to me. One of my dearest and loveliest friends is a physician. He is a perfect marvel in his power over disease—in *others*. I have personally known him to cure many cases, or almost every kind, which had been pronounced hopeless by other physicians.

Nevertheless, every once in a while, he breaks down and has a spell of sickness. So far, he has not died "*completely*" although once or twice he has almost looked over the "*edge*" of eternity.

In this particular case, I would say that his spells of illness might be entirely avoided IF he would only "*take his own treatments.*" The trouble is that he will not practice on *himself* the methods he uses so successfully on *others*.

I once knew a fine physician who practiced "Hydro-Therapy" most successfully on his patients; and who cured many seemingly hopeless cases. Notwithstanding the fact that he was giving baths to his patients daily—as a most important part of his system of treatment, it is said that he did not take any kind of bath once in a month. He finally died of kidney disease,—one of the diseases on which he specialized with wonderful success.

Here was a distinct instance where it would seem that his failure to "eradicate disease from his

own system," was almost, if not wholly, due to the fact that he failed to apply to himself even the most simple element of his therapeutic system which worked such wonders when he applied his knowledge to others.

Answering your question more specifically, from my own viewpoint, I am convinced that if almost any *successful* healer of others would apply his knowledge to *himself*, he might at least prevent disease from entering his system or, in many instances, even become his own successful healer. In other words, if a real and marvelous healer of others would only just "practice what he preaches," he might remain a healthy and useful citizen much longer than does the average healer.

There are other reasons that might be given; but I believe the most vital one is that just suggested.

Perhaps there are few men, if any, who are called upon for all their time and energy as fully as the thoroughly successful healer. In both the cases above referred to, I am convinced that their neglect of self was very largely due to the fact that they "did not have time" to treat themselves—even when they knew they needed it. It was merely a matter of being too busy.

TK.



# THE GREAT WORK IN AMERICA

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912. OF THE GREAT WORK IN AMERICA™ published monthly at Los Angeles, California for October 1, 1927.

State of California, ss. County of Los Angeles.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared J. E. Richardson, who, having been duly sworn according to law, deposes and says that he is the Editor of THE GREAT WORK IN AMERICA and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily newspaper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 21, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, J. E. Richardson, Hollywood, California; Editor, J. E. Richardson, (same); Managing Editor, J. E. Richardson, (same); Business Manager, J. E. Richardson (same).

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

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(SEAL)

J. E. RICHARDSON.

Sworn to and subscribed before me this 28th day of September, 1927. ....

DOROTHY B. PEASE,

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